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File

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Must Remain in
Transcription Room

Well, three weeks. Long time. Would it be nicer if I came every week. () You also have to learn to be on your own. And its a very good thing to mix it. We're going to do it in New York a little bit more because I'll be away for at least four or five weeks. And in the fall I again will be away. People have to learn to formulate for themselves and when they^{re} are confronted with other people who ask questions they have to learn how to answer it. Otherwise it will never be your own. It is sometimes as if it's necessary that you hear your own voice. Because ⁿt it's quite a different thing even from writing about work. And although you may make nice essays and worthwhile reading them, or to be read by others, the fact that you have to formulate and make your voice express certain things, not only intellectually, is a great help for yourself to become much more affirmed in what you really know and also a realization of what you really don't know.

Now, I had no chance to listen to the last Tuesday; I did listen to some tape of last week. And last Tuesday I think there was a good discussion. And Thursday also, - Was it Thursday? In which you more and more get new people to talk and the older people to answer. But is there anything left as a remnant of last Tuesday or of any of the other meetings? Questions that you brought up which were partly solved or where you would ⁿt like a little bit more talk about it or, what is there? What is at the present time, you might say, your level? Your level of understanding, your level regarding progress, because there has to be progress you know. You might say we're on the road trying to walk, and you have to do something in order to keep on walking, because no one will get to heaven by sitting at his desk. Either you make something, you prepare to do as well as you can, you build, you something new because if you don't do that there is nothing to go on with when you die. And now is the time to do it, not at the time you die, ⁿt because there won't be that particular kind of grace from the Lord who then gives you a house to live in. He is much too busy, to work on himself. And the only way by which you may continue your existence if that is of any particular value is to build something

now so that at the time when it is needed you can move over into that. Now, what questions are there? Yes.

Q: Can anger be useful for work?

A: Anything can be useful for work. Anything.

Q: Particulary because of its nature.

A: It is useful. It does not mean that it can be effective. And there are differences of that what is outside or a state of one's self which can be used for work better than other things which take up a great deal of energy and as a result not much energy is left for the wish to work. So there are distinctions. But there is no question that everything could become useful. And the more one can ~~go~~ grow in the facility of an acquisition of that what is work on one's self or trying to be objective or trying to wake up, the more one can utilize, then, certain forms of energy in quantity by you might say turning around its sign and instead of letting it go off into anger to direct it in a direction of wanting to wake up. So after some time a great deal of energy spent in an unconscious way could be made useful for spending ~~in~~ in a conscious way. The difficulty in the beginning when you consider anger is that so much of the energy goes, of course, in the manifestation of anger and wherever it comes from, maybe from your solar plexus, and the manifestation of the body from tightening ~~of~~ up of muscles and all that, and expression on your face and sometimes maybe angry words. All of that represents energy of some form or other which is used for such a purpose and there is very little left when it intense for anything ~~else~~. In a moment when you're very angry you really don't think about anything ~~else~~, but that anger. And your body doesn't express anything ~~else~~ but an angry state. And at such a time it would be extremely difficult to think of the beautiful weather. You see, you cannot divide yourself. You become, when it is more intense, you ~~not~~ become much more concentrated on the expenditure of whatever there is as energy in a certain direction. Now if you look at work, wanting to work on one's self, also as an expenditure of energy in a different direction, in the direction of wanting to become objective, then when all the energy is taken up by

one direction there is very little chance that some of it can be still used for being awake.

Q: May I tell you what raised the question? We talked about anger on Tuesday at great length, and Gunther mentioned that you could get, that if you could catch yourself starting anger then sometimes you could use the energy, and use that for sustaining observation.

A: Yes, ^hTheoretically its true.

Q: Well, if you catch it. But I was more interested in something that Margo suggested, which was that when you in a very angry situation and then you leave it for some reason or another, and suddenly the situation is gone so you can think of work, but you still have all the - your body is still going through all the different things. I haven't had a chance to try this yet but that that one time I could remember to work and I wondered if the strong physiological state would be a good time to work.

A: As I said, it all depends how much desire you have. Because you may have a thought. And you might say, it would be nice if. If one can do it depends entirely on how much is available for fulfilling that wish. Now, if the anger is such that it already has started to run down, so that, as you say, you can get away from it, all that is needed of course is the body to restore itself to its normal functions and the blood circulation go down a little bit, and the expression on your face can be straightened out. When it is not fed any more by an angry feeling, and that angry feeling may be fed in turn by a thought or by a presence of someone else, or visually being reminded of the person who causes the anger, or the memory in one's mind which recalls what you have said or what the other person said what made you angry. If there is no more feeding of that kind of angry state, logically it will run dry. It will disappear. Now if it is useful depends now how strong still that form of expression is, and the longer you wait the more chance there is.

Q: May I tell you what I think could happen? I don't, I haven't tried it, again, so I don't know. But when you're suddenly removed from a situation, you leave a room or you go out of it, your body may be in a state that causes you to notice it, and I definitely had the experience of noticing a whole, many things about my body when I've been angry. And I've, you know, when the anger is gone, then, that's not really what I'm asking about, I'm asking about when your body is still doing all these strong things and you do notice ----

A: The after effects of the ----

Q: it then and see if ---

A: Yes, yes of course. At any one time one could be aware of that kind of a state. But the state, not being fed any longer, will also disappear. And the difficulty, whenever the state, the result of the anger, is still strong enough that one remembers, I was angry, it's extremely difficult to be impartial. I can notice it. But its not in the real sense that I become aware of it. Because its too much connected with the thought that I had as a result of which I became angry, and as a result of which I had a certain state of my body, and now when I look at my body, and that is become so-called aware or I try, I remember my anger.

Q: Yes.

A: The anger may not be there any more but I remember it. And for me it spoils it in order then if I wish to become aware and impartial, I cannot do it. So I go back from the attempt of awareness into my state of ordinary unconscious or rather an ordinary mental function which remains subjective. No, I would not use it in extraordinary conditions of life. Thank God we are not all the time angry. And it is far better to try to practice it in situations which are a little easier and where I can really acquire a dexterity of becoming aware of myself. And for that I need all kinds of things where I'm not primarily engaged emotionally, and where it is purely a matter of a movement or something that takes place with my body to which I then, with my mind, in a certain part of my mind, could become aware. If

I make it too difficult I lose myself; I lose myself in an ordinary unconscious state, and simply I keep on thinking or feeling about it, which, in ordinary conditions of course, is quite right. But from the standpoint of work it is objectionable. It does not change the idea that if I only could use angry states how useful they would be, and that sometimes I want to try it because if I am successful I am a hero. You see I all the time will want to prove to myself that I am really not a tail of a dinkey. And this is, you might say, a human quality, because I want to have that for myself as a satisfaction that I know that I really amount to something, so that with that little bit of pride or vanity I have for myself a very definite knowledge, you might say, that I exist, and that I'm worthwhile. so because of that we try almost any kind of a thing that's a little difficult, in the most difficult situations, in order to prove something to one's self that one really can do it. And in all probability, in many of such cases, it ends up in disaster . It cannot be helped and it can be explained. At the same time it is also a little embarrassing.. And it harasses one, that is, I get disappointed. Because then I say, well, I made an attempt and, no result. And aside from the fact that the attempt was wrong I lose confidence. You see the best way to lose, religiously speaking, to lose God is to ask for something impossible. And when it doesn't happen that then you have a perfect right to say, look, God doesn't exist.

Q: The thing that started me on the whole thing was that noticing does happen then and, but I see now it breaks all the laws ----

A: No, it is alright. At times during being, when one is angry, there are moments without any doubt that one realizes a certain state. You see, this momentary observation is possible. But what is not possible is to maintain it, when impartiality has to be entered in some way or other also. That is the reason. It is not that I am such a fool. I know at times that it happens only for one moment. And it is a very sharp realization sometimes. And it can happen in the midst of anger. And sometimes when one says it and maybe it is not a result of thinking about work,

but it can happen at that time that I become very much aware of myself for one moment, but it is not long enough and if I would like to change it over into a state of being awake for a certain length of time then I will have trouble because then I must introduce impartiality and I just cannot do it. Yes.

Q: Along the same line there are different types of anger, maybe several, but at least one I'm thinking of is angry at a given moment, at a given person, in a given situation, and in a kind of generalized anger that may occur later, that can be felt later anyway. For instance, a couple of weeks ago I was writing down how I felt and then I realized I felt very angry. Now, what I finally ended up doing going out and throwing rocks and slicing some trees and so on rather than letting the anger express itself. In that situation might I have operated differently and used that energy?

A: No. You see in the first place it doesn't matter the source. Whatever the source may be I'm interested in the resultant state. If it is anger with a little delayed action, it then produces in me a certain state, mostly physical as a manifestation, which takes a little time before it starts to crystallize out. But whichever way it is now, if that state, that particular state, physically expressed, usually it is physical, because whenever the feeling starts to function, it immediately becomes manifest in a state of the body, and then, because of that, my thought process, realizing that the body is undergoing a certain experience, also my thoughts become a little bit more engaged, and when the anger is very, very intense, practically everything of me is at that moment concentrated in this particular state of being angry. And I am an angry man. Now when at such a time it feels like an explosion or that I have to do something, of course I can go out and smash any kind of a thing that is around, and this way get rid of the energy. It's not that I get rid of the anger. It's really that I get rid of the energy that makes the anger, the anger first. Now it is being used for the activity in the form of chopping down a couple of trees. Now if it can be used depends entirely on how strong at that time my wish is to wake up. You see there are two antagonisms, as it

were. One is my ordinary existence in an unconscious state, which requires forms of energy of certain kinds, certain food, certain way of feeding it as a form of my life. And the other is a desire of wanting to be awake, that is to try to become objective regarding myself, whatever I am that I could accept it for whatever it is. This also requires, as my wish, a ceratin quantity of energy. Now we leave alone for the time being that the kind of energy that is needed for on purpose may be of a different kind than the other, for a higher purpose, or for a different purpose. And it may differ in different rates of vibrations because angry states are usually emotionally (). So I can say there is a certain relationship, but it may not be the same, but if there is a wish that I want to wake up, in that fact of that wish it produces in me a possibility that whatever energy there may be available for ordinary purposes, is because of this wish to wake up, converted into an energy which is useful if possible for the maintenance of a state of awareness in the direction of remaining awake. Now, how strong that particuler wish is, when I'm angry, that's another question. Now, how to use it. I doubt very much, you see, that there is even the thought, and that one first has to let all the excess en/ergy run out before one starts to think a little bit normally, or before one has a little bit of an idea in which one, sometimes in retrospect looks at one's self and says, look! what angry expression, what a fool in doing this, or whatever criticism there may be. At such a point there is still enough energy left that it could be made useful. There is also the possibility that I happen to think about it a little differently and that I'm not entirely taken up by this angry expression. If at such a time I could think about work and then change this particuler wish of observation into the wish to observe something of an active kind of my body. You see, if I happen to think at that time, I say, Now let me walk and observe that. I set, then, a certain activity of my body parallel to that what ordinary expression of anger would be., including my intention of preventing an explosion that I start chopping trees, or throwing stones in a window. I also intentionally this time, make my body

do something that is now to some extent under control because I made it do that, intentionally, for a certain purpose. If with this kind of movement of myself, which is separated, although parallel to the ordinary expression of anger, if I then could be aware of that since I have made it and something in my mind could become aware of it, I establish between those two things a certain momentum, an activity that goes on, fed by my original wish that I want to do something about my angry state. But instead of attacking it direct, I attack it indirect. I put up something parallel to the activity as a result of my anger, and at the same time, when I wake up to that what I am, even if it is aptrial, a certain amount of activity which I have introduced, intentionally, then one will affect the other. And after some time the energy now used for an expression of angry states will be useful for the continuation of the awareness of myself as I walk or do something that is a little bit less emotionally involved. You understand what I mean?

Q: Let me see if I can state some of it. It seems to me that you've said that it's possible at that time to divert at least some of the energy -

A: It's not a diversion yet.

Q: Or to use a little of it to observe the rest of it working itself out.

A: That is right.

Q: And how much depends on how great my wish is at that --

A: The assumption has to be that I happen to think about work. Because if that isn't there - if I'm so much involved in expressing my anger I usually have no other thoughts. So it is possible by some reason or other, whatever it may be, and that may be quite accidental. And it may be a certain something that as a memory I remember myself doing certain things in a state of anger. Or it may be accidentally coming to me without any particular reason that I have, that I was instigating it. But whatever it is, if it does come to my notice as a possibility that maybe it can help me to get out of an angry state that is the time I could use it. Then I will use my wish for the purpose of trying to become aware.

Q: This would be general for any emotions ---

A: Any. And the less the emotions are, that is, a little bit closer to the ground,

not up, way up, or way down, not as intense, but if they are like this, any emotion which is something that is in motion, then will give a dynamic possibility to myself whenever I wake up, in that momentum affecting each other. You see?

Q: Yes.

A: I set a little something that I know is already running; I set another little motor next to it. And now I start to synchronize them. Yes, Steve.

Q: The issue of anger also interests me. I've been trying to be angry in the last few weeks. You had --

A: We talked about it --

Q: suggested it. And when you said just now about trying it in a place which, at least you have a chance. That contrast was shown me. I tried it at M.I.T. and nothing happened. At home a couple of strange things happened. The first time was to a chair. I felt like an absolute fool.

A: Did you knock against it? Or what caused the anger in the first place.

Q: I purposely walked across the room and bumped into it.

A: That was purposely?

Q: I walked across and bumped into it.

A: Yes - I mean intentionally you bumped into it.

Q: Intentionally.

A: Not accidentally?

Q: No.. Yeah?

A: O.K. Yeah? Did it hurt you?

Q: No.

A: That's too bad.

Q: The problem was that when I bumped into it my ordinary mind said, God, you know, as if I were going to say, God damnit. I heard a little bit of it, but then when I said the next word -

A: What was it? Damn it.

Q: Damn it.

A: The beginning you were a little awake -- maybe.

Q: So little. And that God was said with a certain amount of conviction. But I

A: Yah - but wait a minute. You were not intensifying it as yet.

Q: No I was walking across the room, observing my motions, and I collided with the chair, and I said God, but I said it, I believe, from a little more awake state.

A: Good. We'll assume it is true.

Q: And I could hear that. Then when I tried to finish the statement, after I said God I fell back to sleep again.

A: Good. And then? You see, then it starts.

Q: The anger?

A: Yes.

Q: Nothing happened.

A: Yes, exactly. You have to make it.

Q: I didn't - This is what astonished me; I didn't know the words; I didn't know the gestures.

A: Oh - but Steve. You say God Damnit. At that moment you say it twice as loud. Again and again and again you look at the chair; you get angry, angry at that chair - is in your way. You run in - but maybe the chair ran into you. And you keep on saying God damn ----- like that.

Q: I tried doing that. That's just it. And nothing happened.

A: Nothing happened?

Q: I couldn't observe it.

A: When you are in the midst of that, stop. And then go on. There are all kind of tricks by which you can change over from an unconscious into a conscious state, by just arresting the flow of energy, and then redirecting it. And this is exactly what you have to try. Also when I make up my mind I'm going to be very emphatic, or this and that and the other., naturally I want to hear my voice, but the advantage is that something in me becomes positive. I'm not taken by my anger the way I usually am unconsciously, my anger takes me. This time, I, or something directs my anger,

Q: Well that was the distinction.

A: Yes.

Q: Because then I tried it with the cat and that -

A: But now the emphasis is on that little I which (), it is not as yet, surely not full grown, and it is not objective, and it is not impartial at all, because you are all the time looking at the chair and everything in your unconscious state is completely identified with it. You see, but the one advantage of it is that there is something taking place in me which is different from the usual mechanical way.

Q: The third time I tried it, I tried to something that would give me more cause to get angry. So, the night before I went to sleep I put a tack in the rug. The next morning I remembered that I was going to walk down that rug. And I walked down it and sure enough I hit it, but at that point. --

A: Again I ask, did it draw any blood? It did?

Q: But at that point it felt as if something was saying God damnit. That was the distinction. It was different than what happened with the chair.

A: I believe it. I believe that it is different every time.

Q: And I heard that whole statement - and I said it two or three times.

A: Alright, alright.

Q: But the feeling was as if my ordinary mind wasn't actually saying it.

A: No probably not, probably not because ordinary mind is also tricky.

Q: Oh yes.

A: Yah - and it knows that something else is going on. In the line of, let's call it, objectivity. And the ordinary mind is going to prevent that objectivity taking place. And now its fooling you by not doing the usual kind of thing, so that it appears that the ordinary mind becomes objective. As I say, its extremely tricky. It all the time will substitute something to make you believe that you're on the right road. And you're not on the right road. Because you are back again in ordinary life in one form or other but it is a little different from usual. And you do not know as yet sufficient to distinguish it or to be on your kevieve,

so that you know that it might happen and that therefore no, no - my I has to be there. The building of I is all the time thwarted by everything around it. I mean that building is like a building, and it is like Penelope, you build during the day and at night you unravel it. Or the little () comes out and he throws little stones in the windows which were just put in. Or the rain comes and disolves all the mortar and cement. Every time mother nature in the beginning objects to anything becoming supernatural or great natural or conscious. Consciousness is not a state which is desirable on earth; and everything which belongs to earth prevents it. This is, almost, I would say, the definition of earth. Earth is interested in body, with a little bit of an allowance of a feeling starting, and very very little of one's intellect, then just about enough to figure out how to go across the street or to drive a car or maybe land on the moon some day. But as far as originality of thought of that what belongs to man as a thinking process. And to realize with his mind where his place is in, let's say the universe, maybe, cosmos, or maybe in our solar system. Or what is the relationship of man as such with his mind in relation to that what is his body. All of that is not tolerated by mother nature. She has no interest at all than only to keep people on earth so that they then, being on earth, and part of organic kingdom fulfill their function of living, digesting food, transformation of energies and converting them, in order to maintain earth, to maintain the sun to maintain also the relationship with earth and planets, and to keep them at the proper place. And mother nature is not even interested in development of earth of becoming something else, like logically, on an evolutionary scale, ought to be possible for earth and if earth had as a totality of a body of organic kingdom any particular sense, that is, any particular intellect, which could be understood by someone on that kind of a level, then that level of intellect would indicate that there is a reason for earth to grow and evolve up to the place where the planets are. But you see, mother nature will do everything possible to prevent it. That even if, to take it allegorically, a man would like to travel to the intellect of the earth, then mother nature will put all kind of pitfalls in the way so that the man

dies before he gets there. So this is the way with one's self if we believe all the time that what is at the present time most important for us, which is our physical body, with a little bit of feeling as it is, and satisfactory enough for us to say I love you or I hate you, no more than that, and no particular other kind of a feeling than little jealousies, or little bit of this, a little bit of that, but enough to get around. And as far as the mind is concerned () this I say mother nature allows and also allows interestingly enough for the mind to have a possibility of a vision. You see, it is almost like a trick, that mother nature knows that it cannot go any further unless man would have a secret, and a secret disclosed to him, or a key how to open a door into the conscious area. And I would almost say mother nature is tricky in allowing a man to have the possibility of what might become in the future, as if he is on the mountain and looks over the promised land and is not allowed to go into it, knowing well enough that is enough to satisfy man and that simply giving him that little glimpse is enough for him to kill any further desire to do anything more. Mother nature is very clever and when that does happen and then a little black sheep appears who also has had this little insight as a possibility and sees it and then starts to continue in that direction by questioning his own existence, mother nature becomes alarmed, and the black sheep, is not very good, it almost functions like a rotten apple and it might spoil the rest. And then the poor peaceful little sheep would not be good enough any more for mutton and wool. So for that reason mother nature, I call it now that as if it were a person, but it is of course the general conditions in which I find myself on earth or the way, if I understand allegory, that what is my body telling my feeling and telling my brain, and having its own wishes to fulfill in whichever way it will try to accomplish it, that it simply takes the place of everything else, and not allow any kind of development either as feeling, nor as intellect. This is interesting because you see, the way man is built is exactly that he needs his body for expression. And the body knows this. () whenever the feeling being as closely associated with manifestations of the physical body, that the feeling by itself cannot express himself only by having a body, and that many times the thought processes that

may take place in the mind require on account of the process of the intellect, whatever it is, an activity. The only activity it then can be is by means of an expression of the body. And the body knows this. -- Yes.

Q: What happens if the body is rigid and just ordinarily it can't.

A: It limits its manifestation, that's all. The relationship remains the same.

Q: It's awkward actually.

A: Yes it becomes awkward. It simply becomes a different kind of phenomena. It has no more value or less value than only regarding earth, and the performance of certain activities on earth or in relation to other people. You see then you're talking about what is required for earth. It is quite a different thing () required for earth a little bit of more intellect, a little bit of better feeling and a little bit more facility of the body, and being loose or flexible, so forth, is of extreme value to get around on earth with other people. Of course there's no question. But you see from the standpoint of trying to develop something that is not earthly then we simply talk about the body in general, whatever it is, as an average. And in each person there is the body being used and becomes predominant regarding the dictates to either feeling center or intellect, so that they are becoming dependent for their expression, that is for life, on the body. Now there is something in the mind that starts to function and tries to become independent, and that we call a thinker, a man who continues to think without wanting to express it in any form of activity and to try to link different concepts together in their mind only, and make it stay there and in some instances of course he is successful. And usually when it has reached a certain height it has to be tested, because man cannot depend on his thoughts alone. Well this is what I mean to say. This is the condition of man on earth. And if I know this, and I know that I will be subject to that kind of a law; then for that reason, understanding that kind of law, I have to be doubly clever. And I have to be much more on the alert of suspecting, I wouldn't say foul play, but in any event, suspecting that somehow or other mother nature is going to put a little () in my food, and it may not be everything that it's cracked up

to be.

Q: In regard to my task, I think I had an experience during the first week which has an air of what you were just suggesting. The first week, the third night I made a decision not to do the task in the morning; it was very easy to make it, and I slept through, got up ..

A: What made you make that decision?

Q: Something in me said that well you have a lot of work to do tonight, you're going to have to get it done. Do it. And I got up the next morning and for two or three hours I started rationalizing and it was almost as if my mind was really trying to argue and justify what I did. But something somewhere in me, very undirected almost like a presence of something, knew darn well that it was wrong. And that, almost as if it had any choice () pr say in the matter, it would not let me do that again.

A: It could be you see, this again becomes an illustration of the duality of man and his division even if he is united so far as physical body is concerned, there are two influences, one from the feeling center, and one from the mind, and although they may unite and to some extent understand each other as an expression, in the origin of the physical - er - in the origin of a feeling center or in origin of a thought, many times they disagree. Now, I rationalize with my mind in order to make that what I have done justifiable and not to have any particular knowing or gnashing of teeth. At the same time my feeling center has a certain quality which is without any question different from any qualities of my mind. And as far as that particular quality is concerned it is of the superior quality, it is the higher. I call it of course the remnant of that what is life in myself, or that what really gives a tone to my living or that what, according to Gurdjieff would be a magnetic center, an existence of something that is real and essentially essence. And sometimes it might be conscience, or voice of God, or that what I know of myself to be the truth. Those are all concepts that have nothing to do with my mind, and my mind cannot even fathom them because my mind is not able to take hold of a certain concept of an ethereal value and put it incrystallized form. So, on an emotional scale, it is not needed. because there is nothing that is interested in putting anything in a form. It is

only interested in the existence of that, and I call this intuitive knowledge. So when I now confront the rationalization and everything for reassuring myself and at the same time something else goes on, let's say in my conscience, of that what belongs there, there is of course a difference between the two, something in me still has to listen to either one. Something still has to be there which is capable of being, let's say in a certain relation to that what my mind rationalizes, and that what my conscience is telling. Now it is difficult to say what that is. It is usually the manifestation of my body and strange enough at that time the body in a posture can indicate which one is going to win, and that I will say with all the rationalization of my mind, it produces a certain state of assurance physically. But with my conscience it produces a state of unrest. And this conflict something in me knows as a manifestation of my body. And that is, I would almost say, the saving grace. Because when that happens I know what to choose. It is interesting to some extent although it is difficult to define it, and if one starts to determine first, something happens, and that happens because something else tells it to happen, and then something else again tells the second one, so that the third one will happen, and things like that. You get a whole chain of so-called causes and effects, and where the end is nobody really knows that, and the problem simply is exactly the same as the chicken and the egg; there is no end to it. There is a totality of all things as cause and effect which ultimately become one. And only on that standpoint can it be defended, and on that standpoint can it be understood. When this is applied to the condition of the human body, it only can be understood, all of these conflicting ideas and thoughts and feelings from the one point whenever there is an entity in man. And that if it were possible, for some reason or other, that that what is mind and feeling and physical body becoming one at one moment as an entity functioning () totality either of personality, that personality then because of its unity becomes a different kind of quality and sometimes one says it is either individual or it is, if one wishes, at that moment, God. But whatever this now means does not mean God as totality in the sense of infinity. But it simply means that for one moment that what is God appears as in a finite form of a phenomena on

earth, but it is unified. That is the only way by which one could explain that such a condition can exist in man at the proper time. And that is why I say that the body has a definite function of that kind to become in relation to whatever comes from feeling or from mind, can then at that time be the neutralizer. It is interesting to see that body can also become neutralizer.

Q: It is interesting because the next morning when I began to do the task there was no resistance. And there was that same kind of push --

A: You remember when I said a little while ago, let up on your expression of emotion, anger, wait for a moment and then go on? It is that moment, that little extension of non activity, which puts the other, subsequent activity, on a different level.

It is that same way. You must be very careful, however, because the study of your body, and the rationalization in your mind is sometimes so strong, that one wishes this or that, and it gives it a different kind of term. If sometimes you're quite right and sometimes you're way off. And you have to learn this many times because as I said, there are tricks, and whatever may be true today may not be true tomorrow.

Q: I resisted for that reason to use the word conscience ---

A: Well --

Q: I know ordinarily --

A: Let's say it's a semblance. It is good () uses the word trepidation, if you like. But since it at that time represents practically the highest or the most precious within one, I think one is allowed to indicate it, and say it sub vocally. One can, quite well. One is confronted with serious moments you see at such a time. That determines the value of the words. Yes.

Q: I'm very much a beginner and I've been trying an exercise of just sitting in a chair and trying to raise my arms and become aware of it. But Gunther last Thursday said that becoming aware was not a thinking process. And the problem I've run into is that in becoming aware its very much my mind and the whole idea of becoming aware has meant all my life using my mind to --

A: It will be for some time. It is of course something to start with, and that you try to develop, and in the beginning there is nothing. You know, if I talk about an

awareness, where is the possible seat of such an awareness? In a certain section of my brain if it is a question of reporting on that what is my behavior. It becomes a mental function and it has to start probably in some place in my brain where there is a chance that it actually could develop. So in the first place it should not be surrounded too much in the brain with all kind of other extraneous thoughts and memories and things of a certain mental activity because it interferes, even with, to again to use the same simile, that, when I start to build the foundation is already crowded out. So when I want to start with something that I call now an objective faculty in myself I have practically no material, there is no particular room, and there is no knowledge of how to build it. So, with these three things against me it is almost like an impossibility, and, it is presumptuous, to some extent, simply to say why should I be successful? Everything on earth is quite definitely against it. So, what has to take place is that there is something in me that is not of this earth but it has a very definite wish to become free from whatever it is on earth. And I give that a certain quality which I call ethereal, or spiritual, not of this world, sometimes I say heavenly, or sometimes it belongs to something that is outside my solar system, outside my own little world, of that what is much more essential. And at any time when I now want to build, or rather want to furnish a condition in which this objective faculty could start to grow, every time I happen to think about it, every time I happen to feel about it, that kind of thought and that kind of feeling has to be directed a little bit to the possibility of becoming more objective. With other words, I take the different forms of subjectivity and I try to select out of such different manifestations those manifestations that are least objectionable to the possibility of becoming objective. They're not objective at all but they are a little bit more open-minded or perhaps could become close friends. You see, if I build and I do it in the neighborhood of a people who don't like me, a little suburban village, and they are smug among themselves, and I become a strange egg and I want to set myself up as also, after all the air is there and I have the money, so I can build, and I'm looked at by the so-called neighbors of mine, and they are not friendly, and everything will unite to get me out, and they will probably start investigations of, about my character, and

immoral I am, and what they can do to find I'm a theif or a crook, or that I'm engaged too much in politics, and take bribes, or whatever it may be of my personal life until finally they can drag me to court, or they can have a campaign of publicity against me so that finally I will be forced to leave. This is the situation regarding trying to put a little I somewhere in the brain, and all the rest of the brain objects to that neighbor, that's why he's a black sheep. Because he's different. It is not five and ten cent standardized form of behavior. It is someone who's a little bit strange, and, because of the strangeness people are fearful. And what happens in the rest of the brain; they don't want to be disturbed. They love to remain asleep, or at least smug, or at least have around them those people of their same type, or kind, so that they can rely on them. I say this is the difficulty that the little I has when it wants to establish itself in the brain in a particular place where it is perhaps conducive, or to use again the same metaphor, where it can buy land, and where it actually could claim that it has a right to be there. Now it does happen that maybe because of a certain someone telling him that there is land available, or that the man thinks that this newcomer is after all a pretty likable kind of a guy, or also if there is a realization that he is a human being after all, and therefore has all the kind of things that an ordinary human being has. And if he happens to have that kind of a friend who understands certain aspirations, and although maybe this friend may not be so advanced at least he would make the allowance for someone else who has the desire to find out something not out - not in this world but a little bit larger than the world that most people represent. You see, there is a certain kindness then, that can start to grow, and perhaps it ~~would~~ be useful. When I wish to work I try to surround myself as much as I can, in the expenditure of my time with the kinds of thoughts and the kinds of feelings that are more conducive to the possibility of actually growing. Even if they in themselves don't have that power at least they are helpful to create a surrounding. So I cannot immediately go over () now I wish to work and here I am and so forth. Of course I don't, and I cannot do it. I prepare. I prepare by becoming interested in things of, I wouldn't say the hereafter, but in things that exist not on the periphery of my life. I become interested in the reason why things exist, I become

interested in the fact that people are different and in what respect they are different. I'm interested in an expenditure on the part of myself of energy for certain purposes, and I start to judge a little bit that I don't want to spend as much energy as I used to, towards things which I already know or which have become repetitious, or are, on the face of it, superficial, or really don't belong to me but belong to someone else. And if I start to consider how to arrange my life in the best way possible, more efficiently maybe, but in any event more satisfactory to me at the end of a day when I consider it and I'm really not ashamed then of how I spend my time, I gradually prepare the possibility of something taking on and having hold more or less permanently in the place in my brain where I want to build my little I to its full grown - ness. I have to create that kind of an atmosphere first. And even if I do, that what is different as an objective faculty and has in itself an essential quality which must be different from anything subjective. Therefore that what is the little I must stand out in the beginning like a sore thumb among the rest of the mental functions as a community. That then of course everybody will point their finger and tell - look, how strange he is, and can we trust him? And time must go on, after, and after a little while that finally a certain form of trust is established and that the neighbors, then, instead of being completely enemies, and animostic, that they then start to say - well, maybe, maybe, - and help. You see; it will be a long time. Don't be discouraged. You're undertaking something against the growing up of many years in an unconscious state. And it is late compared to one's early youth in which, at which time it might have been a little easier. Be, on the other hand, very happy that it is now and not when you are sixty. You see what I mean. When one wants to remain encouraged you pick out the good things and you don't dwell on the bad things. See what it is in you that says - this idea, this book, this Gurdjieff, this man, I don't know about him but, there is something there that touches me, and somehow or other I have a little bit of a feeling or perhaps a smell that something exists that may be right. In any event it arouses my curiosity. Now, regardless of how difficult it is, I'll continue, I'll give it a good turn in any event to find out if it is something for me or not. Then one has encouragement. And with that one allows just a little bit of this parallelism

to exist for a little while and go back again to an unconscious state, hoping then that at, a little bit in the future I will be reminded in some way or other that I ought to work that I then make an attempt. I make the attempt. I am for one little moment maybe one second, two seconds awake. And I fall back again to my unconscious state. And I know now that is the nature of the process. I don't resent it when I can accept it as something that is logical for me, that time is needed and patience is needed. Why should I become conscious overnight? Simply because I wish it? It's an utter impossibility. I cannot even learn to play the piano or learn French in two weeks. We're little children when it comes to the road of consciousness. Even if we don't want to admit it, we find out that that is the truth. And we crawl and crawl. We can't even walk. When one is born to an idea like this and perhaps the idea may not even be born, it may even be in a germinating state of gestation. And it may be there as something alive but it is still crying to some extent for being born. When will it be born in me, so that I actually can say - here it is? What is it of me that prevents me even from seeing or becoming aware of that what I now call a little I, as if there is a substance that for me I could, almost, touch, or at least in my awareness I could definitely place it and say - it is here, because I know it exists there. A long time will go by. But it doesn't matter. Rome was not built in one day. We're undoing many years of unconsciousness in a surrounding which is completely like enemy territory, and where the material is not available. And whatever there is let's say as water to be used for cement, is even, to use that phrase, poison. And whenever I try to work I take in an atmosphere of subjectivity. And all the time I'm prevented, even if I wish with the best of intentions to stay awake, I cannot. This I must know for sure. If that isn't clear to me I will all the time think that I'm an exception and that I can do it. No one can. But all of us must work. How long have you come? How long?

Q: ()

A: Two or three? two or three weeks, how often have you been?

Q: This is the fourth time.

A: Yes, not even a month. I don't want to be pessimistic but I almost would say - there's a life time ahead of you.

A: Yes

Q: You had given me the task of choosing different activities within the period of an hour and separating them -

A: Wait a minute. Enunciate a little better Janice will you.

Q: You had given me a task, um, which involved selecting different activities within a period of an hour and separating them by periods of five minutes each. And I intended to do the task for three weeks. I didn't. I did it for a week and a half, mainly because I felt I () defeated by it. I got sick later on and it was a good excuse. I had trouble deciding what kind of activities to choose. At first I chose things that involved my whole body. Then I began choosing things that were smaller. I discovered at one point when I unscrewed a bottle that maybe this was good to work with, but then I got involved with feelings and sensations of things that I touched and I really didn't know what I was doing.

A: A little messy wasn't it? We should bring it down to a, to a little bit of simplicity.

Q: I think so.

A: You have a room or an apartment or something, where you live?

Q: I have a room.

A: Is it large enough?

Q: It's very small.

A: Oh. So you walk from one side to the other you have to turn around already.

Q: Yes. I tried that.

A: Did you? Can you do it slower to make the room a little larger?

Q: Yes.

A: Yes. Step by step, to try to wake up. Do it in different ways with different kinds of postures. Don't think too much about it and don't () to think too much about other things. That is what confuses you. You have to attend to that what you are doing with your mind as relaxed as you can and only to the extent that you should be active when it has any relation to the activity of your body. And you can help that by counting if you like when you make steps, when you say - left, right, left, right, or one two, one, two. Or, if you want to give your mind a little extra work, you can count - one, two, three, four, four, three, two, one, two, three, four, five,

five, four, three, two - etc. up to ten. If you do this, you give your mind sufficient to do so it won't wander away, and it will not allow too many thoughts to interfere. Also it will have a possibility of when you are actively now walking up and down, you don't have to think too much about yourself how you are, or criticize it. And you quite definitely then can wake up to yourself surely many times when you do this. Now, don't do it longer than five minutes. And do it again half an hour later. And that is enough for the morning. In the afternoon do the same thing. Twice five minutes, with half an hour in between. In the evening you try to sit down and you try to relax. And you try to look at your day as it has happened. Also, practically, if you can, impartially. It is possible to do it because after all the day is gone. There is nothing you can do about it anymore, so you may as well be impartial. But sometimes you cannot help it, because you remember and then you judge. But if you possibly can see yourself as a person who walked or who did this and that during the day without any particular attachment, it would be very helpful for you. It is a certain exercise called unrolling the film, simply by taking the beginning of the morning as you appear and remember and then through all the different activities that daily life, you simply see yourself and you become aware of yourself, that is you become acquainted, and to some extent there is a little bit of objectivity in it because you cannot change what you have done and it has become much more of a fact, and you are less and less identified the more and more clear this film is. You unroll it. Don't stop it. If you get stuck and you don't remember don't dwell on it; pick it up again whenever you can. Do this in the evening. On that you will base a certain performance for the next day, and that will include for you, for the next day, to create such a condition that your five minutes in which you're going to do the exercise will be made better by preparing for it. Now, let's do this one week. the second week absolutely nothing, and the third week again. Then I come back and you can tell me about it.

Q: So I should do it the first week and the third week.

A: And not the second week.

Q: And I should do it four times during the day, this walking.

A: Two in the morning and two in the afternoon. In the evening a review. Alright?

Good. With pleasure.

Q: That's ()

A: Yeah That would be a task by itself wouldn't it .

Q: Yes.

A: Still you have to try it.

Q: Yes.

A: Not so heavy. Its not needed.

Q: I just don't know how.

A: I know. Life is a little heavy. And still you must look at it almost as if it isn't. Alright, we'll talk about that some other time. Yeah , Bill.

Q: You gave me a task at Brewster to talk to Steve about certain words connected with work and to write it up later - write up what we said. I reported on it Tuesday, and I said it was difficult from the standpoint, or I didn't think I got what I expected as far as waking up is concerned. However I felt it very useful between us, between he and I, and also in terms of the words, the actual confronting them. And it spread into other activities when I happened to see that word that we had discussed, and it became positive, something positive in me. What I would like really from you is that you could give me another task, in this, perhaps in this direction, for, the coming week or period.

A: Yes - You think you exhausted the possibilities of it?

Q: I don't know.

A: That even if you have certain words that at the present time you already discussed, and different relationships of them or the places where they belong and so by talking about other words, maybe sometimes are associative, that then if you go back again to the original one you might have more to add.

Q: Yeah, I think I would.

A: Yes I'm sure it will. Also what you could use is different words that are more or less related to bring out of yourself, that is, try to put in words, a logical sequence of the relationship of such words, so that you might say that one word leads to another.

A: I've found that - I've found that

Q: It will happen you see, but now you do it logically building it up, not dragging it in, when you are talking about something and then, and that reminds you of the Irishman. That is work, you see. It's got to be related. You talk about centers, alright, that could relate to the development of bodies. But you see, it does not, three centers, immediately relate to the law of seven. You see, you have to make bridges all the time between one thing and another so that if you do talk about it to someone else then that person can follow you logically. Now in that way you can exhaust many things that you already have done and then that will lead to new concepts of new words about which you have not as yet enough information and with which you would like to talk or use them in the same way with someone else. You see; you will add to your vocabulary but you will add now as the necessity of something as if you are writing an essay on work. And this way you would prepare yourself to try to explain work to anyone who you think might be of interest, so - interested, or who has that kind of an interest. So I would prepare in one week this kind of a logical building up. You will live with it many times when Steve isn't there. This will help you a great deal when you are with him, whenever he knows that you are trying to do that kind of a task. And something of the waking up that you experience will flow over to him. Do it for one week. The second week you try to remember what you have been doing. You remember the logicality of it and the coherence and the way it is now connected in you, and keep on in your thoughts, not in talk, to add to it. That is, keep it in mind. Every once in a while bring it to the foreground; don't write it up, keep it in your mind only. The third week try and find someone with whom you can talk and on whom you can try it out. Alright?

Q: Should I before, in the first week when I speak to him, beforehand should I try to have a sense of what

A: You will see that you will need it. - You will see that you will need it. Logically a task like this will give you certain indications of how you must do it in order to do it well. When the desire is there to do it well, when I say logically building it up, you will see that you will be engaged before you start doing it because you

don't want to make a faux-pas. Alright?

Q: Alright.

A: Good. --- Oh my, so many how -I have already had you, I have had you, ya - Mary.

Q: I'm doing a lot of mental work and I find that builds up a lot of tension in my mind and I find it hard to stop to make work attempts.

A: Do you have to do mental work?

Q: I have to for school.

A: Why do you want to work when you do that?

Q: Well I'm going to be doing this for about a month, at least a month more.

A: Ya - I know. But why should you use that particular time?

Q: Well, I've been doing it in the morning before I begin on this, writing this thesis.

A: Has work anything to do with mental work?

Q: No.

A: No. For you I mean.

Q: No.

A: You're not making an attempt while you are mentally engaged to try to work?

Q: Oh, no.

A: Good. Is the question that during the mental work, the mental time - work, that you get tired?

Q: Yes.

A: Ya, Why do you bring it up?

Q: Well I want a task in order to maybe help me break the tension that builds up so that, because I try -----

A: During the time that you are engaged in this mental activity?

Q: Well, if I take a break, and then I want to ---

A: Ya but immediately after the break you start tensing up again?

Q: Yes.

A: When do you realize that you are tense?

Q: Well when I start going full steam ---

A: No, no no. There is a point at which you realize it. Sometimes it may be five

minutes, sometimes half an hour. When, when is the first time that you realize that you are tense?

Q: Well, usually when I try to make a work attempt, then I see that --

A: But we arranged that you were not going to make a work attempt during this period.

Q: But that's all day.

A: No - Good it's all day. It's too bad. Don't attempt it. It won't work.

Q: It doesn't.

A: No. It won't. It's impossible. Whenever one is engaged, exactly the same way as an emotion and anger, engages me. And energy goes in that direction, the same way when I try to do mental activity, calculating, reading, trying to think and so forth, it is the wrong time to try to work. Work is a very delicate kind of a thing. It has to start small exactly like a baby, and it needs all kind of care, all kind of preparation and really a certain softness of a crib in order not to let it get into contact with the harsh world outside. And I'm a little foolish when I try to do it in conditions when it's already a forgone conclusion that I will fail. I must not attempt it. Even if it looks a little bit tempting, as I said before, to become - now I try, now I try, now I want it ought to be a good time! And it's absolutely the wrong time. The time is when I am as low in my mentality as a slug. It is usually that I am that way although I think that I am somebody, but, I also know that there are periods when I am absolutely down and out practically. Either in the beginning of the morning when I'm a little lazy and I don't want to do this and that and the other and object to it, and at the end of the day when I'm worn out. Both times are extremely good for work. When I am a little antagonistic and not wish to do what I'm supposed to do, more or less, by getting up, or by eating, or by preparing something to take care of the baby, whatever, -- have you got a baby?

Q: No.

A: No, not yet. Good. Well whatever it is you have to take care of, making the bed or () or washing dishes, or, you know, whatever it may be, it's a very good time, because not much more is involved than just becoming a little bit, let's say, obstructionist to my regular activity, and because of that putting something in the

way, I at least have a chance, going against that kind of a grain, to use that energy. It causes a little friction. Mental activity is way beyond that as far as the use of energy is concerned. At the end of the day when the body is a little tired, and the head may be tired, and also my feeling is full of self pity, that is the time to work. I can work with my body in a terrible tired condition, because little I is not tired. Little I can actually start to function and even be very much concerned, if it wishes, about the tired body, and leave it to the little I, it won't do it because it is wiser than that, in order not to become too much involved in myself. In the little I there is not self pity. The little I only is interested in continuing to observe myself in whatever condition I happen to be. And to transfer this desire to sit quietly now and let someone else bring my slippers, and prepare a cup of coffee while I rest. You know? At that time I say to myself - No, not yet. I work first. Ten minutes. Then I'm entitled to sit and rest. Do this at such times. Later on, when one acquires a dexterity of what is meant by work on one's self, the dexterity consists in that I know what particular attitude I must take, and what kind of process must go on in that part of my brain that wants to become objective, and it is exactly at that time that I then have a little more familiarity, flexibility, ability of some kind, that I know yes, work, yes, I know what it is. That then gradually I will make little inroads on the conditions that are not as conducive . And maybe after a long time I will try to do it when I am mentally engaged.

Q: Could I have a task for the morning and -

A: Yes. We talked about it. Ten minutes in the morning, ten minutes in the evening. And at any other time when you happen to think about it and you are engaged in something else, you say, not now, I have other fish to fry. Alright?

Q: Yes.

A: Good. Yes Gunther.

Q: Would you say a little about experimentation and participation?

A: No. I really don't want to say too much about it.

Q: I asked you because I've noticed a note of a kind in work this year of coming from you to a certain extent which I've taken, tried to take seriously of an emphasis

of bringing work into life.

A: It has to come as soon as one goes back to life. But you see, much of the time when I am in life, and I even try to participate with life, I lose myself too often and I don't remain conscious. In order to get to results of participation I have to remain conscious, and then partake in what I'm doing. So when I am conscious I am non-identified. When I become part I become identified. And therefore I have to be quite strong in order to resolve that in myself, the paradox of non-identification with identification. That's why it's difficult. And that is why I don't want to talk too much about it until there is enough established of a definite, almost I would say, permanency within one's self of a consciousness, so that I can start to operate from that. When I stand on consciousness it is not so difficult to become identified. Because you see, consciousness is then such part of me, I don't have to give it any further attention. So the question of non-identification is already solved without my mind having anything to do with it. And then my mind is free to participate. Now there are certain ways by which I can start on participation, to the extent that the activity is very simple. And then I may have a chance to hang on to a conscious state, that is actually becoming and remaining aware and awake to my activity. For instance I walk up the stairs, and I do it slowly, and I may use the banister or whatever it is that I, and walk, slowly up, but now when I now walk it is as if something in me or outside of me is pulling my leg up. You see. I intentionally make my leg go up, not because my body wishes it, and its not because I happen to think about it, but it is as if something is in me directing this leg to go up, moving, setting it on the next step, lifting up again from the same place, and with the left leg do the same thing. When I do it slowly, and the activity does not involve me again as far as feeling is concerned, that I like it or dislike it, and it does not require any expression of my feeling, I can then be as if present to it. And the presence of myself, being present to that what takes place with my body is exactly the same thing as where my original order to participate comes from. Now you can make that if you wish located in different places in yourself. It is not always in the same place, not even you might say unnaturally, it isn't. But I can

assume that it is at a certain place and when I walk up the stairs simply assume it is there. It may not be the truth but it doesn't make any difference. For me it determines where I wish to participate from. For instance, I will do it once as if it is in my chest; once I will do it as if it is in my loins; once I will do it as if it is in my mind, my brain, particularly the front part. When I make movements with my arms I direct them from a central point in the back of my back, between the shoulder blades. All of this goes over into a certain form of experimental work. And again it is required in experimentation, to remain awake and to participate. You see, observation and all the rest, impartiality and so forth is do. Participation is re. Experimentation is mi. And it belongs to that little triad as the first part of the octave of intellectual development. So I want to make now that kind of sequence, when I have do, re being struck, contains within it, do. And mi being struck contains within it do and re. So that when I finally get to mi that the possibility of the three existing as a triangle is still realized in me. And that at the proper time when these three are functioning that they then could become one in order to produce the force that is necessary to overbridge fa. You see this is how the process must work. So for that reason in experimentation I have to be quite awake. And I must participate in whatever I do, and then I can introduce a different way of behavior which is unusual to me.

Q: In doing this exercise of giving command from different parts of the body, is this a process of first sensing that part?

A: No.

Q: -- as if ()

A: It is an imagination. It isn't there at all. It is as if. But for one's own centering of activity and concentration of that kind of a thought or imagining in one point, it becomes important that it has to start at the point in order to be directed. You see, I have to localize it in one, in order to avoid the possibility of dilution. And for that reason I simply say, as if. And with that I function. And now the functioning makes that as if, reality. The solution of a paradox is from one to the other and from this back again to the first. That resolves then in one point, you see, and the paradox doesn't exist any more. As if, to that what

becomes so-called reality, back again to that what is as if but now reality in reality. Minus times minus is plus.

Q: What could I expect following the observation of the limb in that type of --

A: Don't expect anything. Only be present to it. There is nothing that will take place, just presence to that what is active. Whatever it is you keep on accepting as is. Don't look for anything. Don't look for any results. Presence means not looking for results. Presence is not seeking. Presence is being, acceptance of the state. And as it changes, one remains aware of such change. Presence is not wishing, not imagining. Then only when I now wish to become observant I imagine something to exist, and again my observation has to do with the actual performance. Alright?

Q: I'll try that.

A: Yes, you try that. Ya, who? Who is it?

Q: Susan.

A: Yes Susan.

Q: How is it possible to know if you are on the right track, and that there is a distinction being made between one's mind and the beginning of I , if there's no experiences of observation with impartiality.?

A: Well, if there is no observation, with or without impartiality, or with partiality.. it isn't functioning. Then there is no I.

Q: Yes, but how can you tell whether you are doing the right thing or not?

A: Well, if you know that you are trying to observe, the result may not be entirely one-hundred percent observation, but it is quite definitely a different something from an unconscious state in which you don't even think about it. Don't try to determine that it is already right, All you have to do is to make an effort. After some time there are certain results that are reached, and one surely will become aware of them. It is also possible that when one makes an effort that there is something in one, in this kind of an awareness, that becomes aware of a certain state of one's self which can be felt or sometimes can be tasted. But in order to develop that kind of taste one has to become a little bit more sensitive, so for the time being one simply continues to make an effort regardless of whatever the result may be, but one must remain constantly aware of that what is. And this I know

of myself, that whatever I now observe, I observe for whatever it is. And as soon as I catch myself going off into any kind of a thought I know I'm on the wrong road.

Q: All that is with partiality?

A: It will remain for a long time partial. For a long time. Preparation has to do with noticing, to become familiar, to see a little bit more as if you bring certain habitual forms of behavior back to your consciousness. Preparation simply means that I start to realize that there are different functions in me which sometimes function a little separate from each other and sometimes a little bit in combination. That what I call my intellect expresses itself practically all the time in some form of talk, or a thought. And that I call that a mental activity I also am preparing for any kind of a reaction I receive as a result of an action on me. That is, whenever I have an impression of certain things occurring outside of me I become a receiving apparatus for that impression, and I react towards it. Now this, of course, is quite right and I cannot help it, but it is something that I become more and more noticing, that is I see this in a form of alertness of myself, behaving what I am, many times only in retrospect of what I remember, sometimes in anticipation what I know that I'm going to do. But it doesn't matter. The familiarity is the building up of many more facts for myself which I usually have forgotten. And in this I don't dig in the past. I don't bring many things to the foreground that already have happened. They have no value if I could understand the present for whatever it is. Sometimes I can explain the present and it is very nice that I can say it is due to such and such a conditioning in my early youth. But it doesn't change the condition in which I am now. And my interest is only to state that what is, without even explaining it, and without going into a long rigamarole of something leading up to something leading up to something and being followed by something else. I wish to wake up to that what I am and I want to accept that what I am for whatever it is. This is a new kind of a function. And I try to make that function now, as it were, another form of the sense organ. Now I know that whenever any kind of building is going on in me, that I know that there is something taking place. I can't avoid it. It does not happen in silence. I come back all the time to this building idea because I believe it's a good idea to start to build & build first with a brick oven, and some kind of a

mattock maybe, and a crow bar, and I remove a couple of stones, and I dig a ditch. All of that means noise. It means activity. It means something being thrown from one place to another. And it means some difficulty that I have to overcome, because digging a ditch is not such easy work. Now as long as that is taking place, something in me notices an activity going on. This has to do with the trying to build in one's self a little I by trying to become conscious and nothing in me is even aware, or notices something unusual, I'm not working. As soon as I make an effort I know that something goes on. It may not be much. Maybe my tools are not good enough and maybe not sharp enough, but in any event I know that there are attempts. You see, there is no reason to say that I don't know the difference between an attempt and no attempt. Exactly the same as there is absolutely no reason to assume that I don't know the difference between physical sleep and being awake physically. And although it is sometimes compared to being physically awake, asleep, and then really being awake, as if it is the same kind of process, it is not. One process in ordinary life is a process of the body. The process that is to go from an ordinary unconscious state to a self consciousness, is not bodily. It belongs to a feeling, and partly it belongs to a mind. And the measures in that kind of a center are not by means of eyelids that open up and close. They are different kind of realizations, and that's why I say, taste is a little closer to that because it is a little bit ethereal, a little bit less dense. It's also possible to express it in the terminology of a certain magnetic influence. When one is awake one has a certain attraction for many things in the outside world which otherwise remain closed for one. The waking up of the little I starts an activity in the mind which immediately affects the totality of the mind as becoming alive. Quite definitely it is different from a daydreaming state. And it also means that there is a definite purpose which I then have in mind to fulfill, and for which I also know I need a guide. With other words; such attempts and efforts to wake up are usually accompanied by the possibility of trying to find something that I know does not exist and for which I now engage everything that is available for me in order to concentrate on that let's call it, search, or a wish, a real wish, for something. And usually whenever that is, it is followed by an effort. And the effort is again followed by the wish. It is reciprocally. And as a result that is a

lightened state of life. And this I call awakening. Because that means as if, if I had eyes, I would see more, but not physically. When it becomes emotional or intellectual, I call it awareness. When it is awareness it is emotional. When it is awakening it is intellectual. And this is where the difference of states takes place. An unconscious one, in which I can open my eyes and so-called go to work and do this and that. Emotionally I open something, letting in, oh, letting in sometimes as if it is a breath of fresh air, as if it is that kind of a life which gives me life, only that and not ordinary food. And the third one, when it goes over into a state of real consciousness, it is then the awakening which allows me at that time, to take in certain kinds of food which I know I digested in a correct way. And those are impressions, which I do not digest in an ordinary sense by means of sense organs, and receiving them in my brain, but I become aware. That is, I know by means of certain means, not ordinary mental functions, that what is received as an impression in a form of energy, goes to a different place in my brain. But again I say, such things require a little bit more sensitivity, and also a little bit more of trying, trying, trying, experimentation, adaptations to some extent, in any event, the acquisition of a dexterity. You know, you know when you are awake., because you know when you have fallen asleep. And each time, you might say, that you happen to think about wanting to wake up, you are asleep. Yah.

Q; I've recently set two tasks for myself, one concerns when I drive to work in the morning. I've been trying to be awake to various parts of my physical body as I pass an intersection. And the first time I tried this I was able to hold maybe 90 % of the streets I passed. The second day I was able to hold ten %, and then it would vary between 10 and 50 % ---

A: What, what are these percentages?

Q: This is, instead of being aware while I was crossing the intersection I would wake up just after the intersection -

A: When you now -

Q: ---- ()

A: Yah, but when you wake up now, you mean that you are --

Q: become aware of --

A: of what?

Q: of my body.

A: Of your body.

Q: Yes.

A: Yah.

Q: And then I happened to come on two other exercises which, oh the other thing was walking. I just tried to be conscious of the way I was walking. And then I came on two ~~further~~ exercises. One of which concerned being conscious of picking your foot up placing it forward and putting it down. And the second was a stationary exercise, where you are conscious of your abdomen rising and falling.

A: When you say you came across a couple of exercises, where did you come across them?

Q: These are from a book, Experiment in Mindfulness, a Buddhist, Bermese discipline.

A: Ah.

Q: And so the next day I tried this abdomen thing while I drove.

A: But did, does it say in this teaching that you have to wake up to them?

Q: No. Just as attention directing, directing his attention

A: Yah.

Q: It's an easy thing to ().

A: Yah, yah. I can understand that. But the question is now, while you are now directing your attention to it what happens to impartiality? What happens to impartiality?

Q: Um. I don't know what happens --

A: You see, what we are talking about is the becoming more alert.

Q: Right.

A: But that is not the point regarding being awake. And when you say waking up, I would like you to know, or rather I would like you to tell me, what you understand by that.

Q: I was just coming to that. The first time I tried this I was able to hold attention at the same time on my body, every time I passed an intersection. And that day I was able to hold it for -

A: Let's --- ya, let's be very clear about work. You know, It's not a question of

holding attention.

Q: But this, this is the --

A: It is an awareness.

Q: ()

A: For instance when you talk to other people also, how often do you use your hands?

Q: Mostly quite a bit.

A: Quite a bit. Would it be very useful if you didn't use them? Actually become aware of yourself, your body, using them quite unconsciously, this time not using them at all, and prevent them, and then wake up, to that fact.

Q: That's what I'm looking for.

A; Yeah. Exactly. Will you try that? Let's forget about attention and attention getters.

Q: This has given me one experience a week ago of -

A; It gives you a certain insight of your behavior. That's all. That's a certain alertness which definitely requires, that is, an accumulation of more facts about one's self, which usually one doesn't know. You see, but it has to go over now into work.

Q: Right.

A: And work has a different kind of a character. Otherwise it wouldn't have a different taste. And the different kind of character is provided by the introduction of a new element. And the element is not alertness. We call it now awareness. But it requires impartiality. That is, the acceptance of that what I see, as is, without attention. Without liking it, without describing it, without classifying it.

Q: () my hand gesturing -

A: That is simply -

Q: doing that is what I ----

A: It is an habitual way, that always is accompanied by whenever you speak, and your hand already take part of that, without your intellect having anything to do with it. Now I use it, in order to become aware of that. That is a habitual way of doing it and therefore that I have not that much intellect that is engaged in doing it, I bring it now, to my notice, as it were, and this time I want to see that I am able to say

certain things without the use of my hands. So I break a little bit of the ordinary mechanicality of myself by preventing that. And at that moment, when I try to prevent it, it is quite an unusual thing to kill mechanicality in myself. And now by association I want to use this to wake up. And the waking up means, to be present to myself, as if at that moment something exists which is observing me, my body only. And observing that the body is not using the hands as usual, but unusually, not using it, if you understand not what I mean.

Q: Yes. Already -- ()

A: Alright. You have to get away from attention, and don't mix too many things. Either try to follow what Gurdjieff says, and give that a chance, or follow the Buddhist teaching to the extent that you understand it. If they can lead in any way to awakening, good luck. But I am quite certain they don't. Not in that way, the way they are said.

Q: They lead to --

A: Alertness. That's all. That is all you get. And -

Q: But this alertness is now. So, now every time I pick up that hand I know it's -

A: Yah, too bad, isn't it? Alright. Will you try it?

Q: Yes.

A: Very good. Yes. Am I at the end, practically.

Q: A few minutes.

A: Oh, good. Yes John.

Q: The task I asked for was to wish for the well-being of someone close to me. And then, by stirring my feelings that way, to link it up later with my wish to work, and you expanded it, not simply to wish, but actually to visualize yourself in a given situation, flowers, a letter, and always to put your body into some kind of low gear activity, during this kind of ().

A: Did you?

Q: Yah. Well I had only three times in the morning when I tried to wish to make it come about in the morning, I had trouble. It only worked three times. I had trouble manufacturing a genuine feeling about someone else.

A: Oh. I thought that would come fairly easy.

Q: Well, what happened is that I relaxed about it. I waited until it came later, at different times during the day. When it did come I put my body into an activity -

A: You see, a person is near or close to you. Any kind of a thought, any kind of a feeling reproduces exactly that as a relationship. Because if that isn't there, a person is only part time near or dear, you can't rely on it. Either it has a certain value; it may not be always the same depth, but, it has to be there in essence.

And whenever it is there and I happen to think about it, then the relationship of that kind of nearness is established. And it may take the form of affection or love, or a thought kind of a process, or willingness, or kindness, or tears in the eyes, or whatever, you see. But it always has to be of that kind of genuine quality. So that was my assumption. Now maybe it can come back, but then also, it is subject to a certain form of reasoning, and then it is not as genuine any more. You see, we were talking about a feeling, and not about a reasoned feeling. If you know someone or something that you care for, and that you would care for anytime, that even if in the middle of the night someone woke you up and so and so is (), ah yes, I love it. You know? That kind of thing. That there is no hesitancy, at any one time. That is good material. Then you use it for that purpose in embellishing in your mind, and add to it different things, but there is a nucleus. And that would carry it. See if you can find something of that kind. Then do it again, what I suggested.

Q: With one person?

A: Yes, one person.

Q: Last time you suggested, so as not to make it monotonous, and I assumed it would be monotonous after you said that, to use many people.

A: You can use as many, provided they all correspond to this particular requirement.

Q: Well I felt that the people that I chose did, but that

A: Good, alright. I'm not saying that - -

Q: But there was something wrong with me at the time -

A: I'm not saying that they don't, you know? It is up to you to find them. If they,

if you think they will do, very good. Theoretically speaking, love of mankind would never stop. Alright. Will you try it again? Do you think you can?

Q: Well, I want to try it again, but um ---

A: Then only try it one week, John. But really, during that week, be very honest about it, so that if you come to the conclusion that it doesn't work, don't do it the next week.

Q: So this would be the, that any time I choose to think of someone at will, I should be able to um -

A: To immediately produce this particular yes feeling.

Q: Then I should pick a specific time beforehand or wait ---

A: Not necessarily. You will, without any question, already do that when you know that you are going to make this kind of an attempt. But after a little while you cannot separate that any more. Whenever one wants to do a task well, one knows that one has to prepare for it. And also, when one wants to do it well, you wait until you feel you can do it well. And that requires preparation. So it will come. It cannot be eliminated, but, whatever it is, whatever the totality of the task plus the additional time spent on it, thought on it, it doesn't matter. One week. If you feel that you can do it for the second week, do it. If you feel that it could not be done right in the first week, don't do it the second week. If during the third week, you feel that it is still useful, that there are certain things, and if you possibly can, with animals. Then it could be quite useful for that because you don't expect any return. And in three weeks I'm back. Alright?

Q: O.K.

A: Good. Yah.

Q: I'd like a task.

A: You want a task. What kind of a task will we make, a good one? It has to be good. And what should it lead to? To be awake? Do you want to be awake?

Q: Yes.

A: You're sure?

Q: Sometimes I wonder. Yes.

A: Yes, that's right. At times when you wonder about that, don't think of any task. But at times when there is no question, then sit quiet. Relax. Try to think then what is it in you that at that time speaks, or wants to wake up. Try to find that. It is somewhere. You can probably give it a little name. It's not very clear. Sometimes you'll say, it is my soul, or it is a cry of something. Or it is something that is my real life. But you will find it more and more when you relax more and more. The relaxation should take place with your head first. And it is as if the draining of energy or tensions simply take place from your head, the top of your head, as if it goes downwards. And it is like a level that gradually goes lower and lower. From the head on down, with the shoulders down, gradually out of the arms, as if through the arms a certain energy disappears through the body, legs, toes, out, out, out. I am. Completely relaxed. Try that. When you have tried it, again, what is it in me that wishes to work? Give that some time. You have to do it when you are all by yourself. Don't have anyone interfere. And don't tell anyone. It's nobody's business. And don't report on it as a task. It is your own. Whatever conclusions you come to; they belong to you. When you come to such conclusions, at the end, whatever it is, you say, "But, I am." And then you go back to your ordinary life. Alright?

Q: Yes.

A: Once a day at least.

Q: Would the evening be better?

A: Could be. Whatever you want to choose. Sometimes early in the morning. Find out.

Q: In the morning when I relax and try to observe myself, I'm very sleepy.

A: Then maybe the evening is better. You find out for yourself. Alright?

Q: One question about relaxing. When I inhale I tense ----

A: I would almost say, don't inhale. It has nothing to do with it. Keep on breathing. The relaxation has nothing to do with breathing. As soon as you discover that it affects your breathing, you'll correct it. You'll say, don't pay attention to my breathing. Become normal in breathing and then continue relaxation. Don't let relaxation, or any of such attempts, any kind of an exercise of that kind even, to affect breathing. Breathing doesn't belong there at all. It is very seldom useful in any kind of

exercise a la Gurdjieff, and if at the proper time it can be used, it has to be used in a very definite way. So, don't allow it. If it's there, it's there, and it interferes, bring it back to normal, and then relax. Let me know in three weeks. Alright?

Q: Yes.

A: Good. Good Luck. Two minutes?

Q Not more, I don't think.

A; I hear a voice out of the dark. Maybe. And if these were now the two last minutes, and if we only had two minutes more to live. Sometimes you know, it is worthwhile to think of your day as your last day. Nobody knows. The assumption is, of course, that since nobody knows, you don't know, therefore you will live the next day. But if you could imagine what kind of things you would do that you have not done, you think you ought to do, and then I am quite certain that if it was such a realisation, that you wouldn't know what to do at all. And probably you would just sit. For that reason it's a good thing that we don't know, because it could then become the oposite, as if it might, therefore I now work. Seriousness and honesty is really required if one wants to get away from that what is earth for us. If you wish, But if earth still has its own little temptations and satisfactions and that you want to live there and not to be bothered, then go to it. Don't worry about Gurdjieff. Don't think you have to. Surely not for ordinary life you don't have to. But if you, for some reason or other think, something must be done about yourself, then also, be ~~go~~ honest, and then, work, really. And don't have just a superficial or a flippant interest. It won't help you. It satisfies a little curiosity. It is of no use regarding that what you wish to form, or that what ought to be. And each man, if he wants to be a man, should be interested in the possibility of something that can evelve in him. And you don't have it by just talking a little bit every once in a while. It is a serious matter; it has to be fed, and it has to be fed consistently, but with common sense. I wish you would think about that for the next three weeks, and then when you come back, that you really know that you have tried honestly to make attempts, every once in a while, for yourself to work, to wake up, to do something, and that on the basis of that you're entitled to come back. And if you haven't that then your conscience is strong enough

to tell you not to come! More and more you must realize that something is involved
that is very serious ~~is~~ and it belongs to man and his spiritual being. And when
that isn't there, for God's sake, live your life the way you wish, but don't pretend
that you're interested in something else. So of course I -- That is still running.
Isn't that marvelous! So children -- Also the end? Ed, are you still on it? You are
I have to hurry up. Good night everybody. I'll see you, I hope, three weeks from
today. Work with pleasure. Good night.